A Critical Study of Gender Discrimination in the Autobiographies of Baby Kamble, Urmila Pawar and Bama

A Synopsis submitted to

Swami Ramanand Teerth Marathwada University,
Nanded-431606 (M.S) India

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Researcher
Mr. Vishal Venkatrao Boragaonkar
M.A (English), NET

Research Supervisor
Dr. Sudam Laxmankumar
Assistant Professor
Department of English
Degloor College, Degloor
Nanded, Maharashtra

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Introduction

Gender discrimination has a profound effect on society. It deals with educational, economical, social and political aspects of the society. Women are considered to be inferior to men by Hindu Religion. Dalit women are considered to be twice inferior to men based on their gender and caste.

Autobiography gives a detailed account of individuals life. Autobiographies of Baby Kamble, Urmila Pawar and Bama throw light on misery, sufferings, exploitation, degradation of women so others might learn from it.

Baby Kamble (1929-2012) belongs to Mahar caste, untouchable caste, in Maharashtra. She is the first women in Mahar community, who wrote autobiography. Her autobiographical work published in Marathi. It gives detailed account of gender and caste discrimination, exploitation and sufferings of Dalit women. She portrayed how dalit women were exploited by men of upper caste as well as men of their own caste. 'Jina Amucha' has been translated into English as 'The Prisons We Broke', by Maya Pandit. Her life experiences are nothing but the sufferings. Major Portion of the book deals with gender discrimination and oppression of dalit women.

Baby Kamble also wrote about patriarchy in the untouchable community. This kind of fearlessness to write about her own community is not found in the writings by upper caste women. It shows honesty in her writings.

Urmila Pawar (born, 1945) is a well known activist and writer. In her autobiography 'Aaidan', which has been translated by Maya

Pandit and titled as ‘The Weave of My Life: A Dalit Woman’s Memoirs, she gradually reveals the aspects of day to day life of dalits, especially women. She wrote frankly about household and marital life. She also dared to write about experiences of sexual exploitation.

Faustina Mary Fatima Rani, popularly known as **Bama**, also known as **Bama Faustina Soosairaj**. Bama is a dalit feminist, teacher and novelist. She is famous for her autobiographical work ‘Karukku’ (1992), which focuses on gender and caste discrimination experienced in Christianity and Hinduism, and depict inner strength of a dalit women. It is originally written in Tamil and translated in to English by Lakshmi Holmstrom .

In these three prescribed autobiographies, we can find similarities about gender and caste discrimination. Women are degraded and subjugated irrespective of regions and religions.

Review of Literature

In the work of Omprakash Valmiki, Daya Pawar, Laxman Mane, Narendra Jadhav, Urmila Pawar, Bama, Baby Kamble, Namdeo Dhasal, Baburao Bagul, Raja Dhale and Shantabai Kamble, we can find gender discrimination. In work of dalit women writers we get detailed account of women exploitation and oppression.

Scope and limitation of the Research

This research deals with critical analysis of gender discrimination in Indian society. Scope of the study is to limited to Baby Kamble's 'Jina Amucha', Urmila Pwar's ' Aaidan' and Bama's 'Karukku'.

Literature Survey

A. Primary Source

Autobiographies of Baby Kamble, Urmila Pawar and Bama.

B. Secondary Source

Criticism, journals, periodicals, published interviews on the autobiographies of Baby Kamble, Urmila Pawar and Bama.

Hypothesis

One can find gender discrimination in the writings of dalit writers. In male dominated society of India women suffer more. Condition of dalit women is worse than upper caste women.

Aims and objectives of the Research

The prescribed research work has some aims and objectives as follows:

A. **To dig out gender discrimination on educational, economical, social and political grounds.**
B. **To find out similarities and differences in discrimination at different region and religion**
C. **To give a way to unheard and unspoken voices of dalit women.**
D. **To investigate the rate of exploitation of dalit women.**

Relevance of the present research in contemporary society

Today, we consider ourselves to be living in the world of computer but gender and caste discrimination is seen largely in rural areas.

Research Methodology

Present research will be based on the basic method of literary research, which will critically analyze, interpret and evaluate the primary and secondary sources.

Conclusion

Discrimination on the grounds of caste religion, sex, race and place of birth by the state is prohibited by the Indian constitution, even though it is practiced in the society. It seems to be disappeared on papers only.

In day to day life, even today, women are degraded, exploited and oppressed as like before. Dalit women are facing multilayered violence by upper caste men as well as men of their own caste. Special care needs to be taken to root out these issues.

Plan of Research

Tentative Chapter Scheme

Chapter 1 Introduction

It will focus on dalit women writings in India as well as focusing Baby Kamble, Urmila Pawar and Bama.

Chapter 2 Review of literature

It will explore work done on gender discrimination by dalit writers.

Chapter 3 Description and Analysis

This Chapter will give detailed account of gender discrimination in selected autobiographies.

Chapter 4 Findings

Description of overall findings in the research done by the researcher.

Chapter 5 Conclusion

The last Chapter will analyze gender discrimination in the autobiographies of Baby Kamble, Urmila Pawar and Bama. It will finally sum up all the discussion and come to an end with conclusions.

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